

Light for Thinkers.

There is Nothing Outside of Nature.

VOL. 2. No. 2

ATLANTA, GA., NOVEMBER 10, 1883.

WHOLE NO. 54

Circle Song.

The Soul cannot Die.

Tune—"It is well with my soul." Gospel hymns, Vol. 2, page 76.

When friends we have loved fade away
from our sight,
And pass to their home in the sky,
How sweet then the thought, that in man-
sions of light,
They live on where the soul cannot die.
CHORUS—They live on, etc.

And then, though the tongue that was mor-
tal be dumb,
And yields to our call no reply,
With accents immortal our loved ones
still come,
And they tell us the soul cannot die.
CHORUS—And they tell, etc.

And though, o'er the features death holds
in repose,
No smile comes to light up the eye;
There cometh a voice which the loving
heart knows,
And it whispers, "The soul cannot die."
CHORUS—And it whispers, etc.

And oft' when our hearts are o'er burdened
with care,
And each breath is only a sigh,
Our spirit friends, then, in their forms light
as air,
Come to tell us the soul cannot die.
CHORUS—Come to tell, etc.

And when from this earth and its turmoil
and strife,
We shall go to our mansions on high,
And drink from the fountain of immortal
life,
We shall know that the soul cannot die.
CHORUS—We shall know, etc.

H. A. Beach, Philadelphia.

Electro-Magnetism.

Science is classified facts, or phe-
nomena produced by experiment or
those forms of force that we under-
stand. It is not like Christianity and
other shapes of mysticism, founded
upon "faith" in theories of the un-
known. It admits nothing to the
sum total of valid knowledge that has
not been proved by experiment. And
it is the authority for whatever I may
write on this subject or indeed any
other that I may offer for the columns
of LIGHT FOR THINKERS. And, what
I now offer you, upon this subject, is
not designed as a criticism of Mrs.
Susie M. Santina, in your issue of Oct.
5th. Albeit, it is my opinion that
there are numerous facts involved in
Ideology, or the artificial trance, of
which she speaks, and also electro-
magnetism, which that lady would
be greatly assisted in learning.

ONE FORCE.

One substance and one force in the
whole of things. Neither is ever in-
creased or diminished. One living,
self-controlling, progressive force,
with infinite forms in time and space.
Time is without beginning and space
is illimitable. Heat, motion, light,
magnetism, electricity, gravitation or
polarity are difficult forms of one
force. And when I speak of force as
a living power (as all vitality results
from it), I might also add as to its in-
telligence. For in all its forms, and
throughout the whole of things, we

see instinctive movements, in all of
which there are analogical manifesta-
tions of sexhood, sensation, conscious-
ness and memory. These character-
istics we behold in the form, the es-
sence and the use of things.

TELLURAL FORMS OF FORCE.

If we suppose nature's order to be
progressive from mineral to the vege-
table; thence to the animal, and from
the animal kingdom to the mental, we
can easily perceive why it is that the
artificial generation of any telluric
forms of force, as magnetism and elec-
tricity, are so far from being, as some
imagine, medicinal, they are a pow-
erful disturbance to the nervous sys-
tem. And as I have proved this by
actual experiment, perhaps I may lay
before you the united testimonies of
scientific gentlemen in New York
who witnessed my experiments at the
time they were performed in that city.

ELECTRO-MAGNETIC EXPERIMENTS.

"The subscribers hereby certify that
we have witnessed numerous electro-
magnetic experiments made by Dr.
LaRoy Sunderland, by which the
power of a steel magnet and an elec-
trical machine, at a distance from the
patient, were shown over the human
body, in a most remarkable degree.
We carefully examined these experi-
ments, performed on a lady perfectly
blind; and we firmly believe both
from the manner in which they were
conducted and the candid manner in
which they were shown by Mr. Sun-
derland, that there could have been no
collusion, as some of the phenomena
were as unexpected to the experi-
menter as they were to all the other
parties who witnessed them.

Flatbush, N. Y., May 14, 1842.—Jas.
E. Dubois, M. D.; T. F. King, M. D.;
Jno. B. Zabriskie, M. D.; Rev. Thos.
M. Strong; Rev. Wm. Barlow.

We the subscribers, have witnessed
numerous experiments on a blind lady
performed by LaRoy Sunderland, by
which the nervous and mental condi-
tion of the patient were convulsed
with states of mind resembling mad-
ness—monomania and insanity;
brought on and removed in a few sec-
onds of time: Henry H. Sherwood,
M. D.; Rev. Isaac Cavert, Rev. J. H.
Martin, O. S. Fowler, Prof. Elizur
Wright, Daniel L. M. Peixotto, Presi-
dent of the New York Medical Society.

The name of the patient on whom
these electro-magnetic experiments
were performed, was Mary Mattocks.
She was in good health and totally blind
from birth, and 28 years of age. She
could not know when an experiment
was contemplated. The large electri-
cal machine was in the story below
from where she was sitting, at a dis-
tance of fifty feet. And whenever
that machine was turned ever so little,
only an inch or so, it threw her into
spasms; and when turned swiftly
around, it threw her upon the floor,
tearfully convulsed from her head to
her feet. And if she were approach-
ed with a small magnet, it affected
and disturbed her; and when ap-
proached within twenty feet by a large
magnet, she was drawn upon the floor
in spasms and rendered insensible.
Indeed she was so much convulsed by
these forces that the physicians who
witnessed her condition, objected to
having the experiments repeated.

It is well known that a piece of fresh
meat will decay the sooner for having
an electrical current passed through
it. And it would make this article
too long if I were to detail the experi-
ence that I have had and by which I
prove, that had one of the so-called
"Wilsonia" or "Magnetic Garments"
advertised in the papers, been put
upon this patient, she would never
have discovered any difference be-
tween them and her other garments.

LAROY SUNDERLAND.

Quincy, Mass.

Vaccination.

As many of my southern friends
have requested me to write an article
upon vaccination, I do so now, with
the view of eliciting the truth, not the
opinion of others.

I am aware that there is great oppo-
sition in Europe, as well as in this
country, to the use of the cow or kine
pox, because many believe, and have
reported hospital cases, where diseas-
es have been introduced into the sys-
tem of those who were vaccinated. I
have but little time, and less inclina-
tion to discuss the topic "pro or con",
and will simply state facts, or what I
knew in regard to it.

My father, Dr. Samuel Fahnestock,
commenced to vaccinate some years
before I was born (1804), and contin-
ued to do so as long as he lived, or un-
til 1836, some thirty years afterwards.
During that time he kept a regular
account, name and date of all the per-
sons he vaccinated, (over a thousand)
and I often heard him say, that of all
the cases recorded, not one had taken
the genuine small-pox, but that some
few cases, towards the end of his life,
had taken the varioloid, which sel-
dom left any pits or scars.

He was exceedingly careful not to
vaccinate any one who had the least
eruption on their body or disease of
any kind, and only used matter that
was freshly taken from the arms of
children that he knew were healthy,
and free from hereditary taints. I
have practiced medicine and vaccinat-
ed ever since the spring of 1825—
some fifty-eight years—and my experi-
ence accords with that of my father.

I was myself vaccinated nine times
before I took the disease, and have
been revaccinated often since, but
never took the disease a second time;
and as I have been exposed, as physi-
cians generally are, to all stages of the
disease, with impunity, vaccination
must have been of some use, and it
cannot be denied that millions have
been protected by the same remedy.
Under the circumstances, therefore,
the question naturally arises, are we
to abandon a remedy that promises
protection from so dreadful a disease
as small-pox, because some persons
have suffered and died of diseases that
more than likely have been caused by
neglecting the necessary precautions?

I am aware that diseases may be
communicated by vaccination. Care-

lessness, or unclean lancet, or foul
matter of any kind, introduced under
the skin, may produce diseases, which,
although not of a specific nature, may
be equally pernicious.

Many diseases and deaths have, no
doubt, been laid at the door of vac-
cination when they, in truth, were
the result of other causes. Indeed,
there are many causes that produce
disease outside of vaccination, that
have been ascribed to it.

Exposure to sudden changes of heat,
cold or dampness, as well as to cer-
tain conditions of the mind. Fear
has a powerful influence. A case in
point occurred some years ago to my
certain knowledge, in that of a gen-
tleman who was very much afraid of
small-pox—who took the disease per-
fectly upon being told that a child (on
the opposite side of the street who
had died of measles), had died of
small-pox.

This terrified him so that he took a
chill and fever, followed by all the
symptoms of genuine small-pox, al-
though there was not a case of dis-
ease in the city, nor within a hundred
miles of it. The gentleman was much
pitted and still bears the marks of the
disease. If, therefore, the mind
through fear, can produce a specific
disease like small-pox or cholera,
which has often taken place, what
may it not effect in the case of other
diseases?

With respect to re-vaccination, I
have but to remark, that if it has been
properly done once, and the pustule
has been perfect and well defined, the
protection will be perfect as possible,
and at the most, varioloid, can only
take place.

WM. BAKER FAHNESTOCK, M. D.

The long evenings are here; boys,
make good use of them. And moth-
ers and sisters will do well to see that
the boys are made happy at home.
The store, after nightfall, is no place
for our American youth. Give the
boys something to do; a hammer and
nails, if nothing more, in the way of
tools. Good reading is plenty. Life
is too short to be wasted on poisonous
trash put forth for boys' reading.
Your boy will read something; see
that it be helpful, or he will help him-
self to tales of murder and rapine.
Your boy will do something; see that
he is helped to do his best.

The law of the harvest is to reap
more than you sow. Sow an act and
you reap a habit. Sow a habit and
you reap a character. Sow a charac-
ter and you reap a destiny.

Think of your own faults the first
part of the night (when you are
awake), and of the faults of others the
latter part of the night (when you are
asleep).—Old Proverb.

A woman should have no male
friends, but those who are the friends
of her husband.

Instruction is to the human intel-
lect what cultivation is to the soil.—
Hippocrates.

LIVEZEY TO ELMINA.

ELMINA:—I confess I'm at a stand to know what thee is aiming at.

LIVEZEY:—The best way to tell what I am aiming at is to take notice of what I hit. I aim to hit; I hit to annihilate; I annihilate to get rid of glittering falsities that I may bring in sober facts. Don't you aim at and hit the church for just such results? You do; and the very same perplexity churchmen show over you, you are showing over me. You seem almost ready to repeat to me the churchman's query to you—"What do you give us in the place of it?" But just as soon as you do, you may know you are pretty far gone, though you may excuse yourself to yourself and friends by saying, "I just want to get something to hang him up on." I don't bother myself as much about the churchmen as I do about you "good Infidels and true," for I know that, partly from the Infidel showing, and partly from their own intrinsic weakness and a general raising up of differences through educational processes, they are fast becoming Infidel. Like a first class prize fighter therefore, I let you clean up all the lesser champions, and in cleaning you up I clean up the whole. To put the simile in its pleasing material aspect, Boston Sullivan has recently gathered up all the lesser champions of the prize ring, and Baltimore Miller is now on his way from Australia to gather up Sullivan. Now don't go to asserting that I have never made any "hits"; to go no further than yourself, you know how many of them you have confessed privately, prior to the time I told you in the THINKER, it didn't do to give yourself away publicly too much, and which you seem to be heeding just now with an unreasoning vengeance.

E:—I really cannot see how thee can be a Christian and not believe on Christ.

L:—Suppose instead of calling poets poets, we called them Homerians, because Homer was about the first and grandest of all. Don't you suppose any to-day who had the genius could get to be a grinder of the true article, whether he ever knew Homer or believed in him or not? Do you think any great innate faculty in man cannot be put into successful operation without man making certain verbal concessions in relation to some certain person? The influences by which Homer wrote poetry and the influences by which Christ became what he was—a perfect man—are alike floating around loose. Numbers and goodness are both in the air, and if men have the "bump" of numbers on one hand, or a spark of goodness (as Ingersoll truly says the worst even have) on the other, can't they pick up either if they put themselves in the way to, whether they ever read the Iliad or gospels or not? You can, so far from saying you "believe" on Christ, call him all the "myth" you do, yet if you follow up the smallest spark of goodness in you—that is, progress—or, in other words, don't sit down and get complacent over every dollar you send to a starving Infidel, etc., but keep yourself moving right along, with sundry other et ceteras, you will become a Christian in spite of yourself. You will be something like the girls who stubbornly or bashfully say they hate beaux, yet by slyly indulging their innate passion in thought, word and deed, get mixed up

with them the severest after all. "It is the unexpected that always happens," as the saying goes, and the reason of it is that people have their expectations so absorbed on their fancies and customs that they don't see the stern law of facts bearing them on toward good or ill until the consummation arrives.

E:—It will take all the writing thee can do through the balance of thy life to make any person who has read Ingersoll's works, believe he prays to gods he says men create.

L:—Not at all; many persons already believe it—among them some good Infidels, whose letters I have. Of course we know Ingersoll never exactly prays in his lectures. Clowns, actors, lecturers and preachers alike have to give out what they are hired for, and Ingersoll knows enough about business to know that prayer before a three thousand dollar audience that wants fun, would be sadly out of place. But when it comes to dying men and funerals, like a true clergyman, he knows it's the time to come in on the serious just in proportion to the needs or expectations of those around—that's Ingersoll, Elmina to the contrary notwithstanding. Instead of taking up time and space repeating your negative assertion, you ought to refer to the back newspapers, and if you won't believe them, drop a line to Ingersoll himself about it. I will take whatever he says on the matter; and if you are his right-hand woman on the atheism question, there is no reason to believe he will discard your inquiry, provided you don't write him a piece of an old letter and enclose it in an old envelope turned inside out by way of saving up money for your picnics and church plates or hats. You seem to act as if afraid that Ingersoll will bite you. You have already written me that you would like to get at him privately on the temperance question, if opportunity offered, but don't the mails carry between Snowville and Washington as well as elsewhere? You know there is something wrong about that love and friendship which fails to be candid with friends.

E:—Infidels are not all Atheists; but Ingersoll and Elmina are, and therefore have no use for prayers.

L:—Well, then, it will help things very materially, I suppose, if Ingersoll and you think together on a certain celestial theory. It don't matter much if Ingersoll is willing for the Mississippi and all its tributaries to run pure whiskey, and will drink and smoke and be indifferent about Free-thought prisoners, and sundry other things—all of which wring your heart—so long as you are tenderly linked on the "sweet by and by" theory; the "here and now" is of the greatest insignificance—a bird in the sky is worth two in the hand.

E:—Neither am I "at the end of my rope", if thee will only give me some idea of what thee really means to say.

L:—I don't want to be impolite in not giving a lady what she asks for, but there is a little kind of exception in this case in which the lady must get the idea the best way she can. So long as the lady's friends get the ideas (of which I have many written proofs), I am satisfied.

E:—If I say "a God-like man", is it a proof I believe in a real God?

L:—Not particularly; nor, indeed, is it desired. You just merely compliment God in the line of all those high attributes which those who do

believe in him claim for him, and give them the right to say that while you are running down God on some occasions, you are holding him up as pattern on others and making a block game of it for yourself. God-believers, opponents and critics, like myself, are not so particular about your belief in God, as they are about getting some plain english concessions from you in regard to him, and in all such exclamations they get it very satisfactorily. If you think man, or woman, is the highest type of perfection, why don't you honor your thought, leave out the God or Jehovah idea and say, "a man-like man", or, "a woman-like man"? I have a letter from Prof. O'Bryne, one of the most scholarly Materialists of the country, and another from lawyer Waggoner, one of the most unflinching Materialists of the country, both censuring such expressions as this from professed Materialists.

More anon if not enough.

F. B. LIVEZEY.

Catonsville, Md.

Communications from and to Samuel Watson, President of Southern Association of Spiritualists.

Memphis, Oct. 31, 1883.

Mr. G. W. Kates—Dear Sir: I inclose you a letter received to-day which endorses the movement recently made at Chattanooga. It was by the direction of my spirit Band that I went to the Convention. They rejoice that I went and so do I. There was harmony in the meetings which indicated that much good will be effected by what was done there.

My spirit friends communicated with me on Friday night and last night. I will inclose some of the original manuscript that you may see how they express themselves in regard to the meeting. I have much more from them in regard to it but these will be sufficient to indicate how they view it from their side of life.

They feel a deep interest in organization. I do hope there will be, as they say, a great revolution at no distant day on this subject. I shall look with interest for the proceedings of the Convention, which I presume you will publish in extenso. This is the most important Southern movement and must not fail.

I am yours in haste—truly,

S. WATSON.

FROM JUDGE H. G. HALL (SPIRIT).

Mr. Watson: We have been very anxious for this opportunity to be afforded us, to say to you that we have been highly rejoiced and grateful at the impression made and the result of your meeting to which you contributed so largely in the way of bringing about and establishing a permanent basis for christian and truly humanitarian work among many who were perfectly at sea not knowing which way to turn, but after hearing your able discourse and your experience since you avowed your unmistakable belief in spirit communion and as a christian Spiritualist, many were comforted and established in the doctrine and will be better men—yet they require deeper and more thorough investigation to prove the truth to them without a doubt. We would rejoice to see other branches springing up throughout the South, and why not? It will inevitably come to you some day. Will you pray for the day to be hastened? The work should extend now—why not?

GIVEN OCT. 30TH BY A DEAR ONE ON THE OTHER SIDE.

Samuel: I have been to feel that in one more instance of you carrying out the advice of your dear spirit friends, has proven a good thing—and its results to be made only the more evident of good than we were even permitted to see at the time. It is no more than natural for us to feel gratified in seeing the developments of the spiritual influences as

exerted in the hearts of the people—of the investigations and the awakening going on in the land, far and near, North, East, South and West. A little heaven leaveneth the whole. It is best to see the state of fermentation. The work recently commenced is destined to be as bread upon the waters. You cannot tell how much is being accomplished, nor can we tell how much heaven will reveal to our vision, when the estimates are and shall be made.

There is so much you would enjoy seeing done; and it is no very distant day when a perfect revolution will sweep over this land of ours. It is in your power to see that your influence be made known and felt; not only here but elsewhere.

I have been real glad that even a small beginning has been made. I was so glad to hear that you were made so important.

We are all very glad to know of assistance in the difficult labor of love. We were glad to receive any assistance in our work of organization.

FROM C. HOLLAND.

GRAND UNION HOTEL, NEW YORK, Oct. 28th, 1882. Samuel Watson, D. D., Memphis, Tenn.—Dear Sir and Brother: I am pleased to see by the newspapers that the Spiritualists of the south have organized themselves into a Spiritualist church, and that you are appointed president of the organization. Allow me, dear sir, to congratulate you and the brethren and sisters of the southern country on the wisdom of such action. God and the angels will bless you. It is high time that the great and glorious truths of Spiritualism should become aggressive; and in order to do this, there must be a concord of action and purpose on the part of those who profess to believe in those truths. You have set a glorious example for the Spiritualists of the north, not only, but of the entire world; and the heavenly host will commend you and your brethren and sisters for thus boldly taking the initiative in formal and substantial organization. While Spiritualism should avoid dogmatism, and anything bordering upon creeds as such in the abstract, yet in order to ever succeed and become respected by the great mass of thoughtful and educated men and women, it must be outspoken in its general principles, and the immortal and ever glorious truths it teaches must be sustained by organized efforts; and, in my judgment, such organizations must give the grand philosophy a more decidedly religious character than it has hitherto or does now maintain. The great objection urged against Spiritualism by the educated and well-meaning portion of the community—and with truth and force—is that there is not sufficient moral principle or religious feeling in the believers to cause them to cohere and unite their efforts to benefit mankind, and also that—they say, and with truth—a large number of the so-called Spiritualists, are merely so to fight orthodoxy. They clutch eagerly at the terms "liberal thought" and "free speech"; but make merchandise of the philosophy and agents of departed spirits, who are low in the planes of spiritual being, to carry on their nefarious schemes. While this is so, we cannot look for any very great advancement or progress for humanity, through Spiritualism.

But the news of your organization comes as a harbinger of great good to humanity, and I trust that all your people may harmonize in their efforts to resist the encroachment of state legislatures upon your freedom of thought, speech and action in all that pertains to Spiritualism, in its humanizing, moral, scientific and religious aspects.

My most noble guides assure me that the time is rapidly approaching when such a pentecostal season is to be experienced, and such a baptism of the Holy Ghost as has never before come upon mankind; and also, through the inspiration of spirits, the world of science and art is to make immediate and rapid developments and advances. With assurances of my high esteem,

Yours for truth and progress,

C. HOLLAND.

Loving Words.

Loving words will cost but little,
 Journeying up the hill of life;
 But they make the weak and weary
 Stronger, braver for the strife.
 Do you count them only trifles?
 What to earth are sun and rain?
 Never was a kind word wasted,
 Never one was said in vain.

When the cares of life are many,
And its burdens heavy grow
For the ones who walk beside you,
If you love them, tell them so.
What you count of little value
Has an almost magic power;
And beneath their cheering sunshine,
Hearts will blossom like a flower.

So, as up life's hill we journey,
Let us scatter all the way,
Kindly words to be as sunshine
In the dark and cloudy day.
Grudge no loving word, my brother,
As along through life we go ;
To the ones who journey with you,
If you love them, tell them so.

The Great Biblical Prophecy!
The Great day of Jezreel!

There are some persons who quote the opinions of wise men as authority, as if wise men have not upheld all sorts of abuses and follies in the past. A sky-scraping orator who seems never to have had any idea of what reasoning means, concluded an oration in favor of the Bible, by saying: "If I err, I err with Newton, with Bacon, with Shakespeare." Such talk is only polished prattle, gilded nonsense, as every one can see.

Sir Wm. Jones, wise and liberal, and most learned as he was, declared that the prophecy in Isaiah concerning Christ, was enough to convince him it was done by inspiration of almighty God. Like millions, he never read the chapter and its connections, else he never could have said so. As this is so often, with a triumphant air, quoted by Christians, it is well for us to be posted on it. The date purports to be about seven hundred years before Christ, although whole verses and chapters of Isaiah bear proof positive that they were written after the captivity. Chapter seven shows how Ahaz, the king, was disturbed about an invasion by his enemies, and Isaiah is ordered to go and comfort the king. Also, the Lord proposed to prove to him that the prophet spoke with authority, and told Ahaz to ask for some sign thereof. But Ahaz refused to ask. Then the Lord himself gave him a sign, thus: "Behold a virgin shall conceive and bear a son." And it was added that before the child Immanuel should know good things from evil, the lands of his enemies should lose both their kings. Chapter eight shows how the prophet, by express command, "went unto the prophetess, and she conceived and bare a son." "Then said the Lord, call him Maher," etc. "For before he can say father, mother, the riches of Damascus, etc., shall be taken away before the king of Assyria." The account in second Kings about Ahaz' reign, shows that the king, by pitiful begging, induced the Assyrian king to come up and save him. This Ahaz was a sun worshiper and human sacrificer all his days. Whoever reads the prophets carefully will see there is a constant jealousy and strife among the priests of the various religions. The Jehovah prophets are eternally banning or blessing whoever disregards or obeys them. One chapter is full of promises—the next overflows with dreadful threats. Well, now the child is born; we have in chapter nine quite a re-

joining over the results. "For thou hast broken the rod of his oppressor," "for every battle of the warrior is with confused noise and garments rolled in blood"; "for unto us a child is born, unto us a son is given, and the government shall be upon his shoulder"; "of the increase of his government and peace there shall be no end, upon the throne of David—even forever."

There is the whole of this celebrated prophecy which is strained to apply to Jesus Christ, born over seven hundred years later! It has no application to any one that ever lived; and is similar to a prophecy by Isaiah in chapter 22, with reference to one Eliakim, son of Hilkiah. Hosea, chapter first, has some similar prophecies concerning Jezreel, and Loruhamah and Loammi. Verse 10 of this chapter is very false as a prophecy, for it declares the Jews shall come up out of somewhere all united and more numerous than the sands of the sea. "I will avenge, says the Lord, the blood of Jezreel upon the house of Jehu."

And great shall be the day of Jez-LIGHT FOR THINKERS:—I be-
 reel." When one studies history and is a duty imperative on me to
 reflects upon the condition of man—, you that the exhibition known
 kind to-day, it is really pitiful in thist of "Davenport Bros." is a
 a God to be continually going over and over was). Seeing an "ad." right
 over the subjects of Jehu and Jezebel in article of mine, I deemed it
 and Assyria and Egypt as though hearty to write. About eleven
 were never to have any other subjects ago, at St. Joseph, Mo., I had
 for contemplation. One year of the opportunity in the world to
 life of the British Empire is of more myself on the Davenport Bro.
 importance, greater magnitude thanon. I could give you an article
 vast eons of such populations as Per-ug facts that will satisfy any
 sia, Egypt, Syria. Theirs was who happens to see their per-
 a petty existence at best—a lifence. They are splendid—that
 of many slaves and a fewact—aided by human nature's
 tyrants, priestly or kingly. Itness—gullibility. But they are
 has left durable monuments in pyra-o be followed and exposed, as
 mids and temples illustrative of that ere then.

life. Mighty structures, around which I just think of the effect on the
 miserable huts gathered; these were of such exposures, in a region
 their cities where a few millions led burs. I write this because I
 an artificial, but mere vegetative ex-just how you are situated. Had
 istence, sustained by the labor of gone to New York to see Slade
 countless swarms of slaves in the oster right after the Davenport
 country. They have left nothing in-ure here, I never more would
 lectual for posterity to admire; not had the slightest confidence in
 one book if we except a few chaptered spiritual phenomena, as I
 of the Jews' Holy writ; not one senti-then new to the experience. If
 ment or law for human government, desire to know more about the
 if we except a few verses from that will give you full information.
 book of dubious authenticity, notably rather queer.

Truly your friend,
CLARKE IRVINE.

HOLT. —

What, Where and Who is God?

BY WARREN CHASE.

cures were effected by others than Jesus, and that is all we care at present; for it proves that Jesus had the power vested in them all, placing them on the same level with Jesus, in that respect at least. Throughout the New Testament, the records show that most of the cures were performed through the agency of faith alone; some by laying hands and various other modes, but we do not read of Jesus ever sending a cure in a letter; and in this respect, Bro. Wheeler has got the best of the New Testament hero. I know that a gift of healing can be sent anywhere in a letter. How it is done I do not say, but that I have experienced, I do know.

While sojourning in Georgia the season, I was unfortunate enough to strain my wrist the second time, (being recovered from the first one) I applied a strip of magnetized paper,

To me it seems that God is simply an ideal creation of the human mind in almost as great variety as the persons that believe in or worship God. Certainly the Pagan gods are not the Christian gods, and they have hundreds, if not thousands. The sun God is not the god of those who worship the Son of God. The Unitarian God is not the trinitarian three-headed monstrosity which could not be the God of the Bible if man was made by him in his own image. The several gods of the Catholics are not the gods of the Protestants. Even the Universalist and trinitarian God is not the God of other trinitarian sects. The Mormon God, who talks with the Elder and supports polygamy, is not the God of other Christian sects in this country. The Calvinistic God is not the Methodist God. The Jewish God, who had but one head, is not the Christian God with three heads. The Holy Ghost god is a queer kind of be-

of the Jehovah god or the Jews, he was very unlike his father in every respect. So the law of heredity was a failure in his case. It may be a higher manifestation of human thought to make a god in human form, or to take a man or woman for a God, than to make one out of beasts or images of beasts.

If a person was to select another who has lived for a God, I think quite an improvement might be made in the selection by going out of the Jewish race, who set themselves up as the chosen people of the God they made to suit their disposition. The God of the modern Jews is not the God of the Old Testament by a long ways. Anybody may make a choice of all of these Gods or make a new one or reject all of them and still be good, honest and just.

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
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of what I hit. I aim to hit; I hit to annihilate; I annihilate to get rid of glittering falsities that I may bring in sober facts. Don't you aim at and hit the church for just such results? You do; and the very same perplexity churchmen show over you, you are showing over me. You seem almost ready to repeat to me the churchman's query to you—"What do you give us in the place of it?" But just as soon as you do, you may know you are pretty far gone, though you may excuse yourself to yourself and friends by saying, "I just want to get something to hang him up on." I don't bother myself as much about the churchmen as I do about you "good Infidels and true," for I know that, partly from the Infidel showing, and partly from their own intrinsic weakness and a general raising up of differences through educational processes, they are fast becoming Infidel. Like a first class prize fighter therefore, I let you clean up all the lesser champions, and in cleaning you up I clean up the whole. To put the simile in its pleasing material aspect, Boston Sullivan has recently gathered up all the lesser champions of the prize ring, and Baltimore Miller is now on his way from Australia to gather up Sullivan. Now don't go to asserting that I have never made any "hits"; to go no further than yourself, you know how many of them you have confessed privately, prior to the time I told you in the THINKER, it didn't do to give yourself away publicly too much, and which you seem to be heeding just now with an unreasoning vengeance.

E:—I really cannot see how there can be a Christian and not believe on Christ.

L:—Suppose instead of calling poets poets, we called them Homerians, because Homer was about the first and grandest of all. Don't you suppose any to-day who had the genius could get to be a grinder of the true article, whether he ever knew Homer or believed in him or not? Do you think any great innate faculty in man cannot be put into successful operation without man making certain verbal concessions in relation to some certain person? The influences by which Homer wrote poetry and the influences by which Christ became what he was—a perfect man—are alike floating around loose. Numbers and goodness are both in the air, and if men have the "bump" of numbers on one hand, or a spark of goodness (as Ingersoll truly says the worst even have) on the other, can't they pick up either if they put themselves in the way to, whether they ever read the Iliad or gospels or not? You can, so far from saying you "believe" on Christ, call him all the "myth" you do, yet if you follow up the smallest spark of goodness in you—that is, progress—or, in other words, don't sit down and get complacent over every dollar you send to a starving Infidel, etc., but keep yourself moving right along, with sundry other et ceteras, you will become a Christian in spite of yourself. You will be something like the girls who stubbornly or bashfully say they hate beaux, yet by slyly indulging their innate passion in thought, word and deed, get mixed up

crude forms of matter we see and detect by mortal senses—and its advocates accept only a portion of that

and customs that they don't see the stern law of facts bearing them toward good or ill until the consummation arrives.

E:—It will take all the writing they can do through the balance of thy life to make any person who has read Ingersoll's works, believe he prays to gods he says men create.

L:—Not at all; many persons are ready believe it—among them some good Infidels, whose letters I have. Of course we know Ingersoll never exactly prays in his lectures. Clown actors, lecturers and preachers alike have to give out what they are hired for, and Ingersoll knows enough about business to know that prayer before a three thousand dollar audience that wants fun, would be sadly out of place. But when it comes to dying men and funerals, like a true clergyman, he knows it's the time to come in on the serious just in proportion to the needs or expectations of those around—that's Ingersoll, Elmina to the contrary notwithstanding. Instead of taking up time and space repeating your negative assertion, you ought to refer to the back newspapers, and if you won't believe them, drop a line to Ingersoll himself about it. I will take whatever he says on the matter; and if you are his right-hand woman on the atheism question, there is no reason to believe he will discard your inquiry, provided you don't write him a piece of an old letter and enclose it in an old envelope turned inside out by way of saving up money for your picnics and church plates or hats. You seem to act as if afraid that Ingersoll will bite you. You have already written me that you would like to get at him privately on the temperance question, if opportunity offered, but don't the mails carry, between Snowville and Washington, as well as elsewhere? You know, there is something wrong about that love and friendship which fails to be candid with friends.

E:—Infidels are not all Atheists; but Ingersoll and Elmina are, and therefore have no use for prayers.

L:—Well, then, it will help things very materially, I suppose, if Ingersoll and you think together on a certain celestial theory. It don't matter much if Ingersoll is willing for the Mississippi and all its tributaries to run pure whiskey, and will drink and smoke and be indifferent about Free-thought prisoners, and sundry other things—all of which wring your heart—so long as you are tenderly linked on the "sweet by and by" theory; the "here and now" is of the greatest insignificance—a bird in the sky is worth two in the hand.

E:—Neither am I "at the end of my rope", if thee will only give me some idea of what thee really means to say.

L:—I don't want to be impolite in not giving a lady what she asks for, but there is a little kind of exception in this case in which the lady must get the idea the best way she can. So long as the lady's friends get the ideas (of which I have many written proofs), I am satisfied.

E:—If I say "a God-like man", is it a proof I believe in a real God?

L:—Not particularly; nor, indeed, is it desired. You just merely compliment God in the line of all those high attributes which those who do

vate conversation and teach the opposite in public. We shall read the "Democrat" to see what "slurs" upon or "news" of Chattanooga Spiritualists he gives. If he will only devote a daily effort to convert us to the truth of his opinions, (if he has any) we will cheerfully and carefully read and reflect. We are so anxious to be converted that we will agree to transfer all of our argument with him to his own columns. If he can prove Spiritualism to be a humbug, then give us the privilege to use his columns in debate. It may increase his circulation as well as bring Spiritualism into notice. We may both derive personal gain. We will also agree to, when possible, mutually go to the eastern cities, especially Boston, and attend seances and each of us write letters on what we see and obtain, from our own standpoint of observation and criticism—both to write candidly, minutely and truthfully of all that occurs, be it of mediumistic proof or fraud. Two letters, one from a Spiritualist and the other from a skeptic, will certainly bring satisfactory results for his readers to judge of the merits or demerits. After such an investigation he will be better prepared to criticize. We don't want to convince him. We care not whether any man becomes a believer, sufficiently for us to urge him. If he disbelieves he is the loser, not us. Spiritualism will live and develop without him. The editor of the "Democrat" claims to be a Materialist; but we fear his illiberality will not be a good voucher for his fellowship. We shan't hold the Materialists responsible for him. We feel kindly towards him and hope the visits of LIGHT FOR THINKERS will assist him to credit those with whom he differs with having, at least, honorable motives.

Spiritualists ought to frown down any periodical, published ostensibly in their interest, that is coarse, vulgar or abusive. When we fail to devote our columns to the higher mental, moral and spiritual culture of the people, we want our patrons to cease further patronage. Attacks and abuses, both publicly and privately, made against us by secular papers, will be promptly handled—but we shall try to avoid taking notice of any "crankism" or jealousy manifested by spiritual contemporaries, should any such occur.

A dignified, high toned, logical, charitable, unselfish, spiritually minded, editing of our papers should be many who were perfectly at sea not knowing which way to turn, but after hearing your able discourse and your experience since you avowed your unmistakable belief in spirit communion and as a Christian Spiritualist, many were comforted and established in the doctrine and will be better men—yet they require deeper and more thorough investigation to prove the truth to them without a doubt. We would rejoice to see other branches springing up throughout the South, and why not? It will inevitably come to you some day. Will you pray for the day to be hastened? The work should extend now—why not?

GIVEN OCT. 30TH BY A DEAR ONE ON THE OTHER SIDE.

Samuel: I have been to feel that in one more instance of you carrying out the advice of your dear spirit friends, has proven a good thing—and its results to be made only the more evident of good than we were even permitted to see at the time. It is no more than natural for us to feel gratified in seeing the developments of the spiritual influences as

The Southern Association is not ready to employ any speakers or mediums. When it is, the fact will be made public. Therefore it is useless to apply. Give us time to get a good ready—perhaps we will need a year or longer. No mistakes must be made, if possible to avoid. Above all, the best talent must be engaged; and only mediums of strong powers and moral integrity should be encouraged to visit this section. Local societies must first be assisted; and they and individuals should co-operate with the Southern Association. Mutual protection and assistance will be essential to our better progress.

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Every Spiritualist in the South ought, and we hope many from the North will, send us their names and one dollar dues, as members of the Southern Association of Spiritualists.

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MYRA STANHOPE.

I would like to say a few words here. As I come from the spirit side of life, I find little difficulties in controlling this form; yet, it is not the first time I have controlled a medium. But, as laws of control are not alike with all mediums, we have to do the best we can with those to whom we come. The beautiful truth and combination of powers, and the light it sends forth to the human soul, is one full of God's love and his harmonizing relations to the mortal soul. While many understand its truth, many do not. We are glad to come and say to those who are seeking for this light—to go on. And to those friends who have not yet come into this great temple of truth, we would say: seek and knock at the door of wisdom, that it may be opened unto you. I would say, while the shadows of earth life are clinging to you, so forcibly, learn to cast them aside; for, you need not have so much of darkness, if you will only learn to understand yourselves and the laws of life and powers of spirit. I would say to my dear friends, I am happy in my life existence beyond. I would not return to the earth plane to live upon it as in olden time; for I find in spirit life, the law of progression is more beautiful and more readily understood than upon the earth plane. I am glad of this opportunity to say these few words. While they may go forth and meet the eye of many a struggling human soul, I would say to them, learn more of the power of spirit return; then, your lives will be made happier and you will step out into a power which will remove much of sadness and sorrow; and the burdens of life here will be the brighter. You may give my name, Myra Stanhope, Cleveland, Ohio.

HARRY CHAPMAN.

I don't know as I shall be able to say much—perhaps it's not necessary. But, I had a desire to come in here; more of a selfish one, perhaps, than otherwise. I am learning something of this spirit return. I thought myself pretty well learned, when here; but this is one of the things I did not know. Oh, but my head feels so dizzy! They told me, perhaps I would feel the conditions I had when passing out of the form; but, if I can gather light, or if I can give any, I am willing to pass through it again. I want to say to friends and to all, that it is a struggle, when you come to spirit life, not knowing its conditions. Now, I want to say, to those who pick up the paper and read these communications, that I give these few words for them; and this thought is for them: seek this light before coming to spirit life—you will be the happier for it; for it's not pleasant to be in darkness, not knowing where you are. It is like one being lost in the wilderness; and not a very happy condition. This is my experience; and I give it, that others may seek for light and not have to pass through what I have, or suffer what I have, in finding the road here.

Before I go, let me say I am happy to be here; yet, not as understandingly as I wish I was—for, I hardly know how I got in here and know just as little how I'll get out from here. I feel like the person that is gradually losing strength and speech. So I want to say, friends, you that love spirit return and the communion of spirit, pray ever for the dark spirits whether upon earth plane or the spirit side of life. My name is Harry Chapman. I passed out in Ashtabula, Ohio. I have a friend there, or near there, that takes this paper. She will recollect me, I think, without a doubt.

HANNAH SHELEBY.

This here is a strange place for me; but my friends here, are helping me to come to this place. I've wanted to know if I might not come to some of my folks and they told me I could try. So I am here. I want to say to them, I hardly know what to think or where I am. It did seem to me so strange and I did not find all my friends in a long time; but I found father and mother and they are helping me. I want to say to all my friends, don't come over as I did—learn something. It's so strange—this. My name is Hannah Sheleby. I died, as they call it, in New Orleans.

JAMES PORTER.

I'm going to give you my name, which was James Porter, and say I died some six years ago, with fever, in Savannah. Was traveling; took the fever and passed out. My friends and my home were in St. Louis. I give you these facts, for I find it is about all I can do. Please send one paper to William H. Clifton, St. Louis, and oblige me. He is my son-in-law.

CLOSING REMARKS.

As the beautiful leaves are falling, so the beautiful leaves of truth are spreading o'er all the earth; and the darker shadows are fleeing fast, fast away. Human souls are catching the echoes as they come; and as the beautiful spirits come and go, light, clear and white, falls on their pathway below. Then, come one, come all and knock at the door—the open door. They have opened it wide; and even now, the light you may see, as it comes from yonder realm so fair; and the whispering words of spirits there, may find an echo in coming years.

Constitution of the Lookout Mountain Camp Meeting Association of Spiritualists.

NAME.

The name of this Association shall be Lookout Mountain Camp Meeting Association of Spiritualists.

OBJECTS.

The objects of this Association shall be to form a joint stock company, with a capital of fifty thousand dollars, for the purpose of purchasing suitable land near the city of Chattanooga, Tenn., improving same and holding thereon annual Spiritual Camp Meetings.

MEMBERSHIP.

Any person may become a member of this Association by subscribing and paying for one or more shares of the capital stock of this Association.

OFFICERS.

The officers of this Association shall consist of a President, Vice President, Secretary, Treasurer and five Trustees, all of whom shall constitute an executive board and shall be elected by ballot, on nomination in open Convention, whose duties shall be such as usually pertain to like officers of similar organizations.

TERM OF OFFICE.

The President, Vice President, Secretary and Treasurer shall be elected annually at the regular annual meeting of the Association as hereinafter provided.

The Trustees shall be elected at such annual meetings, but at the first election two shall be elected to serve for one and three for two years. Afterwards the term of office of each of the Trustees shall be two years.

BOND.

The executive board shall require a satisfactory bond of the Treasurer in such amount as they may deem necessary and proper, and such bond shall be made payable to the Trustees for the benefit of the Association.

ANNUAL MEETINGS.

The annual meetings of this Association shall be held on the Camp Grounds of said Association in the spring or summer months of the year, at such time as may be designated by the executive board.

QUORUM.

At all meetings of this Association, a majority of stock shall be represented either in person or by proxy, in order to constitute a quorum.

POWERS OF EXECUTIVE BOARD.

The Executive Board shall have power to make such rules and regulations they may deem best to further the interest of this Association, and for their own government, subject to the approval of the Association.

AMENDMENTS.

This Constitution may be altered or amended at any annual meeting by an affirmative vote of two-thirds of the stock present, provided that no vote on such amendment shall be taken before the afternoon meeting of the second day, nor at any time acted upon under one day after reading before the Convention of the proposed amendment.

Constitution of the Southern Association of Spiritualists.

NAME.

The name of this association shall be the "Southern Association of Spiritualists."

OBJECTS.

The objects of this association shall be the promulgation of the fundamental principles of eternal existence and the inter-relation of material and spiritual planes of life, by the publication of spiritual literature and promotion of spiritual lectures by a missionary system of itinerant speaking and the multiplication of opportunities for honest investigation of phenomenal Spiritualism, and to the attainment of a better moral and spiritual social state.

MEMBERSHIP.

The membership of this association shall consist of any person endorsing

the fact of spirit communion who shall make application to and be accepted by the executive committee of the association; and shall pay to the treasurer one dollar per annum, payable at each annual meeting.

OFFICERS.

The officers of this association shall consist of a President, Vice-President, Rec. Secretary, Cor. Secretary, Treasurer, and five trustees, all of whom shall constitute an executive board and shall be elected by ballot on nomination in open convention. A majority vote of members present shall be required to elect. The duties of the executive committee shall be such as usually pertain to like officers of similar organizations.

TERM OF OFFICE.

The executive committee of this association shall be elected annually at the regular annual meeting of the association as herein provided, and shall immediately thereafter assume their duties.

BOND.

The executive board may require bond of the treasurer, in such amount as they may deem necessary and proper, and such bond shall be made payable to the trustees for the benefit of the association.

ANNUAL MEETINGS.

The annual meetings of this association shall be held on the camp grounds of the Lookout Mountain Camp Meeting Association, near the city of Chattanooga, Tenn., during said camp meetings, if held in the spring or summer months of the year; and should said Camp Meeting Association fail to hold an annual meeting at any time, the executive committee may call a meeting of the association at such time and place they may deem advisable.

SPECIAL MEETINGS.

The executive committee of this association shall have power to call a special meeting of the association, to assemble at such time and place they may deem advisable.

QUORUM.

At all meetings of this association, twenty members thereof shall constitute a quorum.

POWERS OF EXECUTIVE BOARD.

The executive board shall be the custodians of the interests and work of this association, and shall make necessary rules and regulations for their own government, subject to the approval of the association.

MINISTERS.

The executive committee of this association shall have power to ordain as ministers of the gospel, with all the privileges and functions pertaining thereto, any member of this association who shall be deemed morally and intellectually competent.

BY-LAWS.

This association shall have power to make such by-laws as they may deem necessary, at any annual or special meetings of the association, provided same are not in conflict with this constitution.

AMENDMENTS.

This constitution may be altered or amended at any annual meeting of this association by an affirmative vote of two-thirds of the members present. All proposed amendments must be made in open convention, one day previous to action thereon.

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Q. Why is Spiritualism adapted to man?

A. Because it develops the Spiritual in man; and to the unbeliever a life continued is shown and proved.

Q. How should we view what all history calls "angels?"

A. Simply as intelligent, harmonized, and well developed human beings, that passed from the earthly form to that spiritual existence of life, love and progress.

Q. What is human life?

A. A life of progress towards a higher power and more perfect conditions in the great beyond.

Q. What should be our fervent desire?

A. To sincerely ask for the light of truth.

Q. What if we rebel and deviate from the path of rectitude?

A. We shall suffer the penalties of the law of justice.

Q. What is the great lesson of life.

A. To understand ourselves.

HOPE.

"Hope, the twin sister of love and mother of happiness," is the greatest boon given to man. How it buoys the human heart, giving to it strength and courage to bear all the trials of life, knowing in the end we shall reap a reward that is beyond human conception. No human being is without hope in the world. It requires self culture and self dependence to develop this God-given sentiment of our nature. Without it, we are most miserable creatures. How it behooves us to cultivate it, for in so doing we bring to ourselves perfect trust and confidence in an all-ruling power to sustain us in our pilgrimage from this vale of tears to the summer land where all is joy, springing from a well spent life. Now, friends of progress and truth, let us raise high the standard of right living; seek to find out the modus operandi of spirit culture, so that when we drop this mortal body we will find our spiritual body so purified and refined that we shall not find the ladder of progression difficult of ascension. We shall so unravel the mystery of spirit life that we shall not find it a "land of shadows," but instead, a beautiful world in which all the unfulfilled aspirations and wishes of this life are fully realized.

MRS. L. A. CRAIG.

Beaumont, Texas, Oct. 16th.

READ AT THE RECEPTION OF BROTHER AND SISTER LEE'S.

I extend to you in the name of the Spiritistic Phenomena Association a warm and fraternal greeting; and welcome you as workers in the grandest cause in the ranks of Spiritualists, that of Children's Progressive Lyceums and in teaching the young, lessons free from superstition, bigotry and error. Mr. Chairman, ladies and gentlemen, the time has come that we have assembled to do honor to those who have carried the standard of our children's cause through good and evil report and have no doubt felt the hatred of the human race in so doing; but they have borne the cross and now we rejoice with them that they have

done their work so well and so effectually; and it must, at this hour, really repay them for all their struggles in the past.

Brother and sister Lees, I am so glad of this event, so glad that through all the years that you have been sowing the truths of Spiritualism and showing the necessity of children's Lyceums, so glad you see this hour and to still see the movement alive and its workers and its well wishers continue in the work.

I, too, with others, have been waiting these many years, for a recognition even by Spiritualists and Liberals of the benefits which must arise in the years to come of our children being taught the truths of Spiritualism. Mr. Chairman, where shall our leaders and teachers come from, if not from our children, which ere long shall be the men and women of the future? Remember, that if Lyceums live and Spiritualism becomes immortal, our children will be the supporters.

Spiritualists and Liberals, it can be said that you owe a debt of gratitude to our guests, and to others too, who have labored so hard and so long in the Lyceum movement. They have borne the ridicule of the whole world in remaining true to their convictions of right and duty in their self-chosen work. Many there are from our Lyceums of the past, who have gone higher. Our truly honored and beloved Lyceum worker and brother, D. N. Ford, we see not at this gathering; but he shall feel the soft touch of children's hands and be crowned with laurel wreaths for the work he has done. Nearly a score of years roll their memories to this hour, when the old workers in the Lyceum cause stepped from society circles to implant in the minds of children and weave into their everyday life, the thoughts and truths of Spiritualism and the teaching of progressive thought. But let us be patient, hopeful and sincere, for our Lyceums, the "Cleveland," Shawmut and "No. 1" lives to-day, and the Progressive School also; each and every one has its supporters and well wishers.

May all Lyceums live everywhere, and continue in their usefulness until all children recognize humanity on earth in place of the tyrant of the skies; and keep in view how much better we all might be if the human race were a band of brothers and sisters striving for the mastery of good over evil, of reason and common sense over the unreasonable stories of the silent past.

In closing, Mr. Chairman, may this event serve to cement all our endeavors in the interest of our children. Let it be the work and mission of all our Associations to advance the Lyceum work, to increase the members, to produce teachers which shall lead the young and tender minds to the meaning of life and the importance of children's Lyceums. They are the foundations of the houses we are building; and our efforts in this direction reach forward and upward forever.

One year ago, to almost a day, in this very hall, we celebrated our reunion. Little did we think, at that time, we should celebrate once more, and with our guests from the West. At that time I gave a toast which I will repeat here:

OUR ARISEN WORKERS.

"We call them from the life continued to join us, on this our reunion. They see the work commenced by them still carried on by us. Many are endeared to us by long years of companionship, of helpful guidance, of unselfish service. Their loss was great, but we cherish the belief that they will work for our cause, but in higher relations; unseen, perhaps, but loving as ever; and we can almost hear them say: Truth never dies; other hands must bear the standard until that reunion comes; a union purer, holier far, in the great beyond. Let us cherish their memories, remember their work and be ready to meet in the life continued."

We claim to be Spiritualists. Let us have no creeds to cramp the intellects of our children, but put them and ourselves on a condition to perceive, appreciate and become receptive to teachings very much superior to the ideas of the past.

May this happy occasion tend to strengthen our resolutions, expand our love, cultivate our intellect and give the Lyceum cause a long lease of usefulness; and may all Lyceums be called the infant saviors of the world. On their divine labors rest the hopes of Spiritualists. With an appeal to all that view the Lyceum as the starting point for our children, in the last and best dispensation ever given to the world, I will close by repeating the words of our honored guests: "Children's Lyceums are the hope of Spiritualism and should be the pride of Spiritualists."

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